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## Our Pulpit.

## STRENGTH AND RECOVERY.

By C. H. SPURGEON.

"And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord."—Zechariah 10:12.

This text is pitched in the royal key. It has nothing of the caution and doubting of man about it. Where the word of a king is there is power, and this is the word of a King indeed. It is the word of Jehovah, King of kings, and Lord of lords; and you may know it by his sovereign style—"I will," and "they shall."

Will and shall are not for us feeble beings. But the Lord's right to the "I will" style, and it is in order for him to say "I will," and "they shall," since he has the power to make good his words. This majestic speech is no novelty with him. You will find it all through his covenant utterances. He speaks in the tone of omnipotence. He speaks like one who knows his own mind, and understands how to rule the minds of others. "Oh," says one, "but men are free agents." I never thought that they were not, although I am not sure that they are much to their gain that they are. The glorious privilege of the freedom of the will has been terribly overrated. It is a dangerous heritage which has already lost us Paradise, and will lose us all hope of heaven unless the mighty grace of God shall intercede. But, let it stand as it may, God is able to say of free will and of free agents, "I will," and "they shall." His government is such that without violating the nature of the creature that he has made, or putting upon it any physical constraint contrary to its own condition, he can accomplish his own purposes in all respects.

The first thing I see here is a singular form of strength. "I will strengthen them in the Lord." There are many forms of force and power, and men possess more or less of various kinds of strength; but this is a singular and special kind of energy. "I will strengthen them in the Lord." Physical strength is very desirable. What a blessing it is to be bold and strong and healthy and vigorous! But a man may have gigantic force, and it may be a curse to him. He may use his bodily strength for the very worst of purposes: the brute within him may be the more brutal because it is so vigorous. There is nothing very noble in mere animal strength, though some glory in it, as though it made heroes of them.

How vain is man who boasts in fight. The glad of gigantic might."

There is a higher strength which we call mental power—the energy of mind—certainly a very desirable talent. Yet men of great minds have descended to follies unworthy of the weakest. Therer is, what I may call official strength—to—that strength which a man collects and vests in his body by reason of the position which he occupies, and this is not the highest order of power. The man is at the head of a body of men, and they become his forces. A leader finds strength in his following. By his influence he sways them; his word is law to them; he speaks, and they obey his utters commands. They are ready to do everything or nothing, as he may choose. It is a great power; but oh, how frequently has it been misused for the purpose of the demagogue or of the tyrant!

But the text speaks of a far higher form of strength than either of these. God says of his people, "I will strengthen them in the Lord." Oh that we might experience this process to the utmost degree! We can never have too much of strength in the Lord. It is a thing so pure, so heavenly, so divine, that if we were strengthened till we became spiritual Samsons, if our minds were enlarged till we became spiritual Solomons, and in our influence over others were increased till we became spiritual manders like David, strength from the Lord would fit us to wield the utmost measure of these lower forces. To be strengthened with strength in the Lord is of all things the most desirable.

But what is it? What is this kind of strength in the Lord? Does it not mean a strength that comes distinctly and directly from God himself, and gives us a measure of the power with which God himself is strong in spirit, so far as it is communicable to his creatures? God is strong in his will to accomplish good, strong in resolve, strong in love, strong in right; nothing can overcome him. He is strong morally, because he is infinitely holy, unquestionably just, immutably good. Righteousness and integrity are the bulwarks of his kingdom.

I notice that whenever the Lord strengthens a man with divine strength, it makes him strong in faith. He believes the promise, believes it intensely, makes a matter-of-fact of it, and acts upon it. In some men this strength from God takes the form of great patience. They have been severely tried, but they are not overcome. They have been cast down, but they have not been destroyed; they have been distressed, but they are not in despair. What a strong man was Job! I do not know where to point to a greater

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instance of the strength of God in man. He was stronger than enemies, fire, wind, and death. He was covered with sore boils, but his heart was not conquered. If any of you have felt even one of such horrible gatherings, you can guess what a torture it must be to have these boils upon one's skin from head to foot, and to scrape one's self with a potsherd. The Lord was no easy matter. Those critics who are of the same nature as Ham love to dilate upon Job's "anks; for my part, I think the weakness of the man was great; but still the divine power was gloriously conspicuous when the patriarch cried, "Though he slay me, yet will I trust him." This is a kind of power which only God can give, and he that gets it is a spiritual giant in the esteem of those holy beings who know how to estimate the highest forces in the fleshly nature.

The man who becomes strengthened by God himself becomes strong in prayer. You should see the man of God upon his knees. The posts of the doors of heaven move while he pleads with Jehovah.

When a man is thus strengthened by God he overcomes heaven by prayer. He carries the holy city by storm; he comes boldly to the throne of the Most High; on Jehovah's arm he lays his hand, and to him he cries, "Even thou, great God, shall hear the voice of my cry. Fulfil thy word unto thy servant, upon which thou hast caused me to hope. Do as thou saidst."

When people are being strengthened of God, they are not content with one meal on the Sabbath, they want another, and perhaps a prayer-meeting or a Sunday-school for a dessert. They are not content with just two or three minutes' prayer in the morning, they like if they can to slip out of business and get a word with God in the middle of the day. They delight to carry a text of Scripture in their memories to sweeten their breath all the day, and they can not be happy unless they meditate upon the word. I think you make a great mistake when you go galloping through the whole Bible, reading half-a-dozen chapters every day; you do much better when you get a text and ruminante upon it, just as the cows chew the cud. Turn the Scripture over, and over, and get all the justice, sweetness, and nourishment out of it and you will do well.

3. But time fails, and I must therefore finish with my third point. We have spoken of a singular strength, and a remarkable operation; and now we will speak of a satisfactory result. "And they shall walk up and down in his name, saith the Lord."

"Walk up and down." It means activity. They shall be on the move, and no longer hug the slugs' pillow. They shall get to work; they shall do business in the streets of the New Jerusalem. The phrase implies ease and security. People do not walk up and down when they are afraid of their lives, or when they are under pressure to keep an engagement, and are in hot haste to be in time. No, "they shall walk up and down" in secure, but active pleasure. The Lord gives to his people, when he makes them strong, a happy, joyful activity. It shall be a joy to them to do what the Lord bids them to do; for he is no taskmaster: he does not set us to make bricks without straw. He does not drive us like slaves, but he blesses us as sons.

There is a delicious freedom about this walking up and down in the name of the Lord. They do not fly from notice like timid fawns: that they believe shall not make haste." They are not afraid, neither are they under constraint. It is a blessed thing when God makes you so strong that you walk at liberty. "If the Son therefore shall make you free, ye shall be free indeed."

These seem to me to be the main points about all this. This walking up and down in the name of the Lord means keeping on at it, going on from day to day, week to week, and year to year. I see a brother sitting in this house to-night who used to call your attention here to a very remarkable operation. Strength is given, of that we have spoken; but here is the giving of the strength, God himself declaring that he will bestow it. The Lord himself says "I will strengthen them." God himself will impart strength to his chosen, and therefore it will be fully infused and wisely balanced.

I would say of this operation, that it is painfully needed. You know how it is with our bodies: if we long suffer from illness, when the pain is gone there is a dread of weakness left, and we require time to regain strength. Restoration is a long process; the weakened limbs only recover strength by slow degrees. The man that long has toiled upon the weary bed of pain does not at once rise and leap as he did before the still hand of disease was laid upon him. You may crush in a moment, but you cannot as speedily cure. Our soul, like our body, is sometimes grievously diseased, and we fall into sin and backsliding, doubt and fear, luke-warmness and grief, and thus we are brought to death's door. Then it is that we need this text, "I will strengthen them in the Lord." Brother, your sin is forgiven by the grace of God, your great grief is taken from you by the kind application of the blood of Christ by the Holy Spirit; but you are dreadfully feeble, and are altogether without trials. How sweet is your food after your mouth has been rinsed out with quinine! When you know the wormwood and the gall, the taste of the Lord is as heaven below. Up and down walking brings a

wide experience which is better than monotony.

I would encourage every child of God to aspire to the strength that God is able to give him. Let him place himself under the operations of the Spirit of God, and when he has felt the inward invigoration let him walk up and down in the name of the Lord, taking healthy exercise in divine things. Some of you cannot do that. You first need to be made alive unto God. The dead cannot gather strength or walk up and down, I do not ask you to pray for strength, but to cry for life. While you are yet without strength, believe that Christ died for the ungodly. With all your weakness and your death, trust in him who says, "I will strengthen them in the Lord."

Am I not coming home to some of you? I wish to be personal and faithful. Are you not spiritually dead at this time? I refer to our weakness, and you will probably grow weaker and weaker, till you will be the bruised reed and as the smoking fax, useless and even obnoxious. Do you wish it to be so? Do you dread falling by little and little? What is wanted is that, at this very time, you should come to a turning point, quit your decays, and begin to strengthen the things which remain which are ready to die. Oh, what some of us ought to have been by now. For my own part, I blush and will say no more.

This strength is faithfully promised, and the promise will be assuredly performed. "I will strengthen them in the Lord." God never said "I will" without intending it: his promise is set a "Yea and Amen" on every promise of the Father, and each one is sure as the truth of Jehovah.

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# Baptist Record

J. B. GAMRELL, Editors.  
GEO. WHARTON,

CLINTON, MISS.

Thursday, - April 30, 1885

## Editorial.

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve it for reference.

### NOTES AND COMMENTS.

Rev. M. D. Early has purchased one-third interest in the Arkansas Evangel. Success to you brother.

Dr. Dobie will preach the commencement sermon before Mississippi College and Central Female Institute.

Brother Melvin: Yes, we can order the book you want—*"The death of Legal Hope, the life of Evangelical Obedience."*

Forty-three years ago, the first German Baptist church was organized at Newark, N. J. Now there are 139 with a membership of 12,000.

Sardis has preaching only once a month, and the pastor does not live there. Sardis is an important, prosperous town—deserves better than this. So thinks Judge Hall.

The indications are, that I shall have a pleasant and profitable pastorate here. I am much pleased with the outlook so far.—C. E. W. Doms, Columbus.

The Baptist churches of Atlanta have enjoyed a season of refreshment from the Lord. Nearly all of them have had revivals and the good work is still going on.

One night last week, we witnessed the reception of sixteen candidates for baptism in the Coliseum Place church, New Orleans. The meetings go on, conducted by Brother Penn.

Last Sunday, the Baptist anniversaries of England were held in London. It was expected that one hundred and forty London pulpits would be occupied by our brethren. It was a great day.

Hernando is in need of a pastor, and we can say of a truth that no more delightful field can be found in Mississippi. They are a charming people, and will do the right thing by a pastor.

The Record man met a very pleasant reception by Brother Lipsey and people at Cold Water. The town seems prosperous and so does the church. Elder Lipsey is an efficient workman.

The Indian Missionary speaking of Secretary Lamar, says, the Indians may trust him to save them from their troubles, as he is a man who will do right in spite of opposition.

The effect of the fire in Vicksburg, of recent date, is indeed terrible. Up to date, over thirty bodies have been exhumed from the ruins, and more are thought to be entombed—a horrible death.

There was only one preacher in Atlanta who preached in favor of the Charity Ball, held recently in that city, the Rector of St. Philip's church. Dr. Hawthorne and others are meeting the issue boldly from their pulpits.

Brother Hartsfield: The work assigned us of raising the money needed by our Boards, will prevent our going to Augusta, as a week's absence now would greatly retard the effort. We yield to a sense of duty.

The recent Supreme Court decision which debars Mormons from serving on juries empanelled to try Mormons for polygamy, has apparently destroyed all hopes of the Mormons. Some of them are leaving and others are putting away all but one wife.

Very pleasant meetings are in progress in the Clinton church, conducted by the pastor. Ten have professed a conversion, and a number await baptism. It is expected that the meeting will continue through the week. It is very quiet but sweet.

It seemed natural to see the general face of Elder J. B. Hamberlin at the Gulf Coast Association. He is the founder of the organization, and his soul for Coast Missions is unflagging. We hear only good of his work in Mobile, but he ought to write us an occasional letter.

Elder E. D. Miller, of Holly Springs, is being urged for State Superintendent of Public Education. He is too modest to say much, but we will say of him, he knows as much about it as any one in the field and probably a good deal more.

Elder M. T. Martin has just closed a meeting at Independence, Texas, in which there were 91 professions. Numbers of these had been trying to help Christ save them, a profitless business, but one in which a vast number of people are engaged to their ruin.

We met with one of our former pupils at Sardis, P. H. Lowrey. He is the twin boy of the late lamented M. P. Lowrey. He is now a young lawyer with a growing practice. Perrin was a favorite of ours at school, and his kindness in helping the Record has not abated our esteem.

Our New Orleans brethren are much grieved at the conduct of many Baptists who, instead of strengthening their hands in the city, visited the theatres, and thus brought reproach on the cause. Would that country brethren could realize that when they do wrong during a visit to the city, the evil effects remain after they leave.

Pastor Carroll has just commenced a series of services at Senatobia. He is doing the preaching to find out that in Bro. C. and family they have found quite a treasure. May the Lord bless this church and her pastor.

The article on first page, by Brother Melvin, on Missionary Work and Revivals, is well worth reading and pondering. It has happened in our State, that a wide revival has followed a wide-spread interest in missions. Indeed, the mission spirit, actively at work, is a revival of most forcible character.

Prof. R. M. Leavell, of Mississippi College, has been elected a member of the Modern Language Association of America, the object of which is to promote the study of the modern languages. This is an Association composed of some of the finest scholars in America, and Prof. Leavell's unsolicited election to membership in such an organization, is a high compliment to his attainments.

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the other greatly hinder the truth. Our mind has been turned into this channel by meeting a lawyer who is a Swedenborgian. We sat two or three times at the same table with him. With the utmost gentility and evident desire to do us good, he spoke of his faith, gave us some tracts and indicated a line of study for our benefit. There was nothing at all to complain of, for he was respectful and desired our good. Should not Baptists be as anxious to impart the truth and as faithful as this man? His course was consistent, for he evidently thinks he has the truth, and he desires others to enjoy it with him. His earnestness and kindliness commanded our respect. Why should we not imitate his example?

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The Record man met a very pleasant reception by Brother Lipsey and people at Cold Water. The town seems prosperous and so does the church. Elder Lipsey is an efficient workman.

The Indian Missionary speaking of Secretary Lamar, says, the Indians may trust him to save them from their troubles, as he is a man who will do right in spite of opposition.

The effect of the fire in Vicksburg, of recent date, is indeed terrible. Up to date, over thirty bodies have been exhumed from the ruins, and more are thought to be entombed—a horrible death.

There was only one preacher in Atlanta who preached in favor of the Charity Ball, held recently in that city, the Rector of St. Philip's church. Dr. Hawthorne and others are meeting the issue boldly from their pulpits.

Brother Hartsfield: The work assigned us of raising the money needed by our Boards, will prevent our going to Augusta, as a week's absence now would greatly retard the effort. We yield to a sense of duty.

The recent Supreme Court decision which debars Mormons from serving on juries empanelled to try Mormons for polygamy, has apparently destroyed all hopes of the Mormons. Some of them are leaving and others are putting away all but one wife.

Very pleasant meetings are in progress in the Clinton church, conducted by the pastor. Ten have professed a conversion, and a number await baptism. It is expected that the meeting will continue through the week. It is very quiet but sweet.

It seemed natural to see the general face of Elder J. B. Hamberlin at the Gulf Coast Association. He is the founder of the organization, and his soul for Coast Missions is unflagging. We hear only good of his work in Mobile, but he ought to write us an occasional letter.

Elder E. D. Miller, of Holly Springs, is being urged for State Superintendent of Public Education. He is too modest to say much, but we will say of him, he knows as much about it as any one in the field and probably a good deal more.

Elder M. T. Martin has just closed a meeting at Independence, Texas, in which there were 91 professions. Numbers of these had been trying to help Christ save them, a profitless business, but one in which a vast number of people are engaged to their ruin.

We met with one of our former pupils at Sardis, P. H. Lowrey. He is the twin boy of the late lamented M. P. Lowrey. He is now a young lawyer with a growing practice. Perrin was a favorite of ours at school, and his kindness in helping the Record has not abated our esteem.

Our New Orleans brethren are much grieved at the conduct of many Baptists who, instead of strengthening their hands in the city, visited the theatres, and thus brought reproach on the cause. Would that country brethren could realize that when they do wrong during a visit to the city, the evil effects remain after they leave.

S.—"My wife and the girls take some magazines and fashion quarters."

Ed.—"Do your children belong to the church?"

S.—"Three daughters and two sons."

Ed.—"Do you think that it is quite right to deny yourself and family all religious literature?"

S.—"Well, we have the Bible. We do not read that as much as we ought. Besides, we get a sermon from Dr. Talmage every week."

Ed.—"Well, take our paper—give it an equal showing with the others."

S.—"I am taking about as many now as I feel able to take. The times are very hard, you know. Your paper is too high anyway."

Ed.—"You know there are several reasons why religious papers are higher than political papers. One is, because a great many of our great political weeklies are made up from the dailies sent forth by the same company, and the matter being already in type, is not much additional cost. Again, every man is a politician; not many are Christians, and these are subdivided by the numerous denominations. A man only patronizes, as a rule, his own denominational paper, and not more than one in ten does that. So you see that the circulation of religious papers is necessarily limited."

S.—"Well, when the times get better and my other papers drop, maybe I will subscribe, but not now."

Exit, editor, in despair, and wishing for the millennium.

The Junior spent some days on the M. & T. R. R. visiting the churches. The country between Grenada and Memphis is one of the best parts of Mississippi. The lands are of good quality and the farmers seem energetic and, for these times, prosperous. Of course, the all-cotton policy has brought hard times here as elsewhere. If our farmers in Mississippi would not content themselves with merely seeing the right thing, but would do it, there is no better land in the South than ours.

It is so important that we go to Aberdeen free of debt, and prepared to deliberate unembarrassed that it seems to me every lover of Zion should be willing to take a hand in this good work. With the pastors enlisted, the sisters engaged, and the Sunday-schools taking a hand, success will be certain. I repeat a sentiment uttered two weeks ago: It is not a question of ability; we are abundantly able; nor is it a question of willingness, for the people responded heartily wherever appealed to; it is a question of having the people addressed properly, and the men are in the State to address them. And let me say that, already, numbers of brethren have offered their services to the committee. Many brethren will be right glad to know that Ex-Secretary Walne is still on the field, this means success wherever he goes, and he will receive a hearty welcome everywhere.

It is the most aim to make the collection the most general ever taken in Mississippi. We wish to reach more churches and more members in the churches. This can be done, if the brethren will co-operate with the committee.

Contributions can be sent direct to this office, or to any one authorized to receive them. In any case, I wish to know every week just what has been done. Send a report of your collection immediately after it is taken.

We wish to hear from every pastor, Sunday-school Superintendent, and a Baptist layman.

One of the very best things that the pastor can do for his church is, to prevail upon each member to take and read his own religious paper.

**DUTY OF BAPTISTS TO PEDO-BAPTISTS.**

Whatever Pedo-Baptists may say about the smallness of the differences between us and them, Baptists cannot believe it. The differences are grave, involving both doctrines and practices. There is sufficient ground for our separate existence. Loyalty to Christ compels us to maintain our position. It is not only our duty to defend the truth, but it is none the less a duty to win others to it, not to build up a party in Christendom, but to benefit men and honor Christ.

It is the very nature of error to hurt those who hold it. Take infant baptism, and what a blight it has been on the world—on those who have held and practiced it. Look at England, Germany, Italy, indeed, every nation where this dogma is rampant, has had its spiritual life dwarfed. It is the very nest egg of Popery. The substitution of rantism and pouring for baptism has done much to obscure spiritual truth. Every error has in it mischief to those who embrace it. This being true, what is our duty to those in error, but to seek to win them to the truth. We say win them, not drive them. The latter cannot be done, and trying to do it is the capital mistake of some very zealous Baptists. It ought not to be hard to speak to Pedo-Baptists in a kind, conciliatory spirit. Many of them are excellent persons, and show that they have the spirit of Christ. They have been wrongly taught and need instruction. Thousands of them have never given any attention to the matters wherein they are in error. Kindly we should lead them to investigate, place suitable literature in their homes and help them to a better understanding of God's truth. In all this there need be no show of partizanship or unkind spirit. It should be done with a meekness of Christ.

To our duty to Pedo-Baptists in these respects, we must ourselves be informed. And this implies faithful teaching at home and in the Sunday-school, and from the pulpit. It is our duty to constantly look to the young and see that they are taught to know and love the truth.

Ed.—"Good morning, Brother S. I would like to get your subscription for the ——."

Bro. S.—"I would be glad to do so, but



